

A compendious  
letter whiche Ihon  
Pomerane cura-  
te of the congrega-  
tion at Witten-  
berge sent to the  
faythfull christen  
congregati-  
on in En-  
glande.

1536.

Bugun hagen (J.)





Race be wyth yoll,  
and peace from god  
oute father , & from  
oute Lorde Iesu  
Chryst . We coulde  
not but rejoyce , when we herde  
that in England as in other cou-  
tres the joyfull message of y glo-  
ry of God was very well taken  
of dyuerse . Not wythstondyng ,  
thys also is shewed vs that ma-  
ny weaklynges yet be drawē ba-  
ke agayne because of vnknowē  
tumors that there be noysed of  
vs by them that withstonde the  
gospell of God . Thys is oure re-  
joycynge : Neuerthelesse I thyn-  
ke it not nede to withstonde such  
lyes as be vttered agaynste the  
preachers of the gospell . For  
wherto shulde thys blesdynge be  
mece els , namely Blessed be ye

Math.5.

whan men curse you , and revyle

A ii

you, &c. But we do not alowe, &  
suppoerte of ony body vnder pre-  
tence of Chyplen liberty behauie  
hymselfe vnchristely: for al they  
that haue taken vpon them the  
name of Chypl, haue also put  
on Chypl. And this we maruay-  
le of, why some wyth you feare  
to take vpon them the holy gos-  
pel of Christ by reason of the myl-  
repoerte that we are mylreporde  
not remembryngē þ it behoueth  
the sonne of God to be reproued

*Agath. 16.*  
*I. Corin. 1.*

of the woldē & the preaching of  
the crosse to be couted folishnesse  
Though it were trewe that men  
do falsely suruyse vpon vs, for  
Christes cause, shulde not they  
therfore accepte the glad tydyn-  
ges of health so freely offered thē  
of God: What poynt is more fo-  
lysshē thā this, nāly þ you be mo-  
re curious vnto my wykednesse

than to your owne health. Wylt  
thou therfore be no Christian, be  
cause I am a synner? Why do  
not they rather folowe the rule  
of Paul sayenge: Proue al thynges,  
& kepe that which is good.  
þf I shal heue respecte to mans  
ryghteousnesse or unryghteous-  
nes, whan shall I be delyuered  
from errore(wherby the whole  
worlde dyd neare peryshe) and  
knowe the ryghtwysnes of god?  
Now wyll the rude saye who ca  
perceave this doubtfull thynges:  
for men dispute of mans fe  
myll, of bowes, and monasticall  
sectes, of shryft & satisfactiōs, of  
the abuse of the blessed sacramēt  
of worshypinge of sayntes that  
be dead, and such lyke. Some  
other saye we feaze lest vndet  
thys variaunce be some poyson  
hydde, and mychefe. As though

i. Tessa. 5

A. iii

I. Cor. 2.

Matt. 16,

Joh. 18,

we went abouthe wyth entysynge woldes of mans wiſdome,  
and not wyth cuydencyscriptures agaynst whom the gates of  
hel hethereto coulde not preuayle.  
¶ as though oure aduersaries  
brought ony thinge els for them  
agaynste vs saue statutes , and  
tradicions of men , the which  
God doth damne Elaye . xxix.  
and Christ Matt. xv. But what  
popson do ye feare here, whyles  
we attempte nothyng in secre-  
te:but we propone all oure doyn-  
ges to þ whole woldes iudgmet  
And because thou shalt not excu-  
se thy self with the diuersyte of  
doctrynes , to be shorte , we tea-  
che but one artikle , though we  
preach much daylye , and wryte  
much , and do many thynges  
for oure aduersaries , that they  
also maye be sauued . And this  
is the artikle, namely:

**C**hrist is oure ryghtwys-  
nesse.

**S**o he is become vnto vs of  
god the fathur, wyldeome, iustice  
latuffaction , and redemption.

*Ephe 1,2.*

He that doth not graunte vs that,  
is no Christen man, and he that  
doth graunte vs it, wyll sone ge  
ue ouer all ryghtwysnesse of me.  
Here shall the heresy of Pelagi-  
us nothyng auayle , wherwith  
(though they haue altered the  
wordes) thosē persones are in-  
fecte , which boast themselues  
onely to be Christians. The con-  
fydence of sectes, and outwardē  
workeſ as are now adayes shal  
not profyte vs , the whiche oure  
Pharises haue brought vntowſ  
refusynge the shame of Chri-  
stes crosse , in that they set oure  
workeſ in Chrystes steade.

**A iii**

Gala. 2.

Rom. iii.

Rom. 9.

Rom. 10.

i. Petri. 2.

I agaynste whome, and againste  
the whole kyngdom of Satan,  
we brynge forth thys moost sure  
argument with Paule sayenge;  
þt ryghtwesnesse come by þ law  
& oure owne fre wyll, thairdyed  
Christ in varne Gala. ii. Thys  
ryghtwysnesse which is Chyſt,  
hath wytnesse of the lawe, and  
prophetes. But they that folow  
theyr owne ryghtwysnesse, do  
neuer attayne to the trewe rygh  
twysnesse as the Jewes dyd. For  
they can not be brought subiecte  
under the ryghtwysnesse of God  
This ryghtwysnesse of Christ is  
thyne yf thou receaue Christ by  
fayth. For Chyſt dyed not for  
himself, or for his owne synnes,  
but for the and thy synnes. Ther  
fore, what other thynges soever  
thou atteympest to be made righ  
teous by (that is) to be made fre

from the dyspleasure of God,  
from synne . from death , and  
from hell, it is all but hypocrysy  
fallede, and wickednesse, hath it  
neuer so fayre a pretence of ho-  
lynesse . For yt shall stryue  
agaynst the grace of God , and  
denye Christ . Peraduenture  
thou wylt aske what our opinio  
& teachig is of costumes, of woz  
shypynge of God, of the sacra-  
mentes, and such lyke. To thys  
I answere, that Christ which is  
become oure ryghtwysnes, is al-  
so oure teacher: What soeuer he  
hath taught vs by his wozde þ  
councell we to be obserued, lyke  
as he hymself hath comaundered  
in the last chapter of Mathew.  
Fyrst of all he hath taught this  
to be the wozke of God , that we  
beleue in him whome the father  
hath sent vs. And who so bele-

Job.6.

A v

**Matt.7** ueth in hym he is a good tre, &  
can not but bryngē good frute  
at his season: not y frute whiche  
hypocrisy faineth, but that frute  
whiche the spirite of God bryn-  
geth forth there, of his owne ac-  
corde. For they whiche be ledde  
**Gal.4**  
**I. Petri.4** with Christes sprete, they be the  
chyldyn of God. Wherfore he  
shall lyue soberly, godly, and  
tyghteously: he shall woshippe  
**Coll.2.** God in sprete and creuth, and  
not in elementes of this worlde,  
not in chaunge of meates, and  
dyuersite of vesture, or other hy-  
pocrisy. He shall beleue or fele  
of the sacramentes that, whiche  
God hath taught and ordyned.  
He shal secue his neghbure i tea-  
chige, couisell, prayer, in his sub-  
staunce, yee with the parell of hys  
lyfe also, not to his frende only,  
but also to his enemy. These thi-

ges hath Christ taught. To the  
se draweth the nature of þ sprite  
the hartes of thē that beleue: &  
all these teache we to be done.  
And for as much as we be yet  
in the fleshe, whatsoeuer is not  
done by þ motion of these, doth  
not satysfyre and recompence  
God. And because we synne day  
ly, therfore we teache with christ  
þ forȝeuenesse of synne be cōty-  
nually desired. Christes cōmaun-  
dement to praye was: forȝeue  
þs oure dettes . &c. And for this  
saythful trust i god we assure thē  
that the synne whiche resteth yet  
in the fleshe shal not once be im-  
puted vnto them. Paul sayeth:  
I fynde in me (that is in my  
fleshe) no good. But than-  
kes to God that Christ is not <sup>Rom. 7</sup>  
come hyther for þ rightwyse, but <sup>Mat. 9.</sup>  
for the vnrightwyse & synners. <sup>Luc. 5.</sup>

For publicanes & whores shall  
entre into the kyngdomme of hea-  
uen before the pharises suppo-  
syngē them ryghteous by their  
workes. What wyll the wicked  
mouth babbel and saye skorn-  
fully, seing we preach, noȝ teach  
other thynges? God sayeth by  
Moses: Whoso doth not heare  
þ prophetē(meanyng Christ) I  
wyll be auenged vpon hym:  
Let these ennyes of the gospell  
thike this sentece spokē agaynst  
them. The father also sayeth of

Math.17. Christ: Heare hym. And Christ  
Joh.10 himselfe sayeth: My shepe shall  
heare my voyce and not þ voy-  
ce of straungers. This haue I  
written to you brethen in fewe  
woðdes, to testifie vnto you the  
reþocyngē that I haue of you  
and also to geue accomptes vñ-  
to you of the good hope that we

þhi.4

1.Petri.3

haue to God agaynst them, that  
with onshamefast lyes peruerte  
and ouerthowē al that we buyl  
de. Praye ye to God for vs, and  
for all the sayntes, and for all  
oure aduersaryes, that the wort  
de of God be knowne and gro= Coll. 4  
we in þ worlde, to his glory and  
the health of men, thowē

Jesu Chyſt oure

Lorde & sau-

eour To

whom

be

glory and powet

for euer and

euer.

. . . Amen. . . .

( . . . )

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11 49

Psal. xxx.

Let the lyenge lyppes be put to  
sylence , which cruelly,dysday-  
nedly , and despytefully speake  
agaynst the ryghteous .

